losophy seems to be more consistent with piety[f] than the Cartesian hypothesis itself, which yet plainly aupposeth incorporeal substance. Forasmuch as this latter makes God to contribute nothing more to the fabric of the world, than the turning round of a vortex or whirlpool of matter ; from the fortuitous motion of which, according to certain general laws of nature, must proceed all this frame of things that now is, the exact organization and successive generation of animals, with* out the guidance of any mind or wisdom. Whereas Aristotle's nature is no fortuitous principle, but such as doth nothing in vain, but all for ends, and in everything pursues the best ; and therefore can be no other than a subordinate instrument of the Divine wisdom, and the manuary opificer or executioner of it.

However, we cannot deny, but that Aristotle hath been taxed by sundry of the ancients, Christians and others, for not so explicitly asserting these two things, the immortality of human souls, and providence over men, as he ought to have done, and as his master Plato did. Though to do him all the right we can, we shall observe here, that in his Nicomachian Ethics/ he speaks favourably for the latter ; a *yap rig* m/uXaa rJv *mvQp^t wiwv* tJTro *6&t>v yiv&rai, waTrfp* Soiccc, Kai cvXoyov ^acpcxv awrov£ *rtp apiimp* iccu rrjj *GvyytvtffTartp* (ro^/ro *yap *nj o vov$) jccu rove ayaTrowrac £*aXi<rra icae

oc Ttav i a r v atirocc

vparrovraf If God take any care of human things, as it seems he doth, then it is reasonable to think also, that he is delighted wif.h that which *m* the best* and nearest akin to himself (which is

* Lib* x. eajK ix» p. 165* torn. iii. oper.